M 2058

BARN LUNCH

Saturday September 18, 1971

MR. NYLAND: We talked a little bit this morning at coffee and I heard a remark that I was very sad. I think I was. But it was more serious than sadness, because it is not hopeless. If it were too sad, or sad in a certain sense, I might come to a conclusion that there is no way out. When I'm serious, there is definitely a reason to be serious and to see what we have to do.

Seriousness is a very positive state for a person; sadness borders on negativity. And the reason for talking is simply to break a certain habit in which all of us fall, and you can say without reason, and truly it is without reason when it becomes habitual; and it is necessary to bring in reason again. And when one breaks a habit you may be at a loss, but the substitution - the putting something in the place of the habit - has to have value, otherwise you return to the habit. Now the question is that when we do talk, and there is then a little memory of the coffee break, did it help you in any way whatsoever - in a small way, or in a larger way - whatever it may be. What is it that you, thinking back now, remember from what I said? And then we read and it gave you a certain pause - to come to yourself, to see what you

have been doing, and also to see if it was necessary that you should be reminded. Perhaps you don't agree with that; perhaps you think that you don't need a reminder, or if you are reminded, that you are a little antagonistic. You must not be.

I think we talk about ordinary affairs, about unconscious states, about different kind of moods, different kind of reactions towards our fellow man, different results of impressions which one receives from physical work, and the association with each other. And in that kind of influence, constantly pouring in on one, you lose track of that what also should remain alive. And the question again and again of how much energy should go there, that has to be considered when you break a habit, because with a habit there is a chance of something entering into you which you may have forgotten. When you then remember it you must ask yourself, what is my attitude? Do I wish to be interrupted? It is like a disturbance in your sleep of unconsciousness, and many times you hang out a little sign when you want to rest, and you hang the little sign outside on the doorknob, "Do not disturb." And anyone who tried to turn the doorknob and find it locked, you would swear inside, can't they leave me alone? Don't they see that "Do not disturb" sign?

What is your attitude when you are reminded of Work? What is it that you then see of yourself that you could agree with, and what is the opposition? How far will you actually allow yourself to be influenced? Do you want to be? That is the seriousness of the matter. Because I still ask that question: Do you want to? That in itself you must realize has nothing to do with my wish to talk or to say or to try to remind you. That happens to be my

particular attitude and you might call it a fulfillment of my own Karma. You can be exposed to it if you want to and you need not be; but when you are, and you are at the Barn, there is going to be that kind of influence if I can help it. That is, if I feel that we are a little bit off the road and that we are a little bit too sleepy and too superficial, and not wanting to be reminded even, or to be disturbed, that I will try to disturb you. Because then maybe you can show life - either you will say with joy, yes, or you will say with anger, no. Both is right, because it will make you to make up your mind, what do you really want for yourself and in your life, because that is the accent that has to be placed. You come here to find yourself - at least that's what I think; that is what I think and I hope that your attitude is - that you can derive benefit in the search for self-knowledge, and that here the reminder can bring you back to your senses.

We have to talk about your ordinary life. We have to talk, particularly when I have listened to last Thursday, and a few remarks I made about it this morning, and which I hope to augment tonight by going a little more in detail about what I think we are doing, or doing the wrong way, or on what road we should not be. But let me say in a very few things what I have in mind.

You're not honest enough regarding Work, and you don't consider behavior as a necessity for your Work on yourself. You neglect your ordinary life and you think you can get away with it. The attitude towards this group, trying to Work with each other, will determine your ability ultimately to Work on yourself. If you don't solve the problem now regarding relationships with each other, if you continue in your ordinary life the way you would like to

be, let's say in New York, or wherever you may be away from the Barn, if you think that it will be like business as usual, and at the same time paying a little lip-service to a meeting and then tell that you really cannot Work, you're quite stupid. You're not entitled even to talk about Work. The problem for a person here at the Barn, or everywhere else is to settle his own affairs. I've said it so often - to clean up your own house. Don't talk about Work when there is a great deal of the different things that you ought to do and you know you should do and you don't do it - you're not capable of being interested in Work on yourself. Maybe tonight I will explain a little bit more in detail about that. The rules that exist, few as they are, or perhaps even administered sometimes in a little bit of autocratic way - if you object to it, do not come. If you want to remain here and Work, there are certain requirements I think you have to live up to and you must not forget, because it's not only for your sake, it's for the sake of everyone else. If you are to some extent a bad element, you will affect the others, because it's contagious. You have no right to do that.

For instance, I hear about drinking. I don't like it - not only that it's not good for you, it's not becoming. I hate these little get-togethers and just have a little bit of beer or whatever you drink. You waste your time. It's not up to me to become so autocratic that I would say for instance the Crystal Inn is off-limits. It would be utterly stupid on my part to tell you such things. You can go there if you wish; I do have a right to tell you that you come here or not. That I think you must realize. I have a measure how people ought to be in principle, how their essence should be if they could

be and remain interested in Work. The whole accent of this whole rigamarole of the Barn - we are here now almost four years I understand - it's a long time, and certain changes could have taken place, were it not for our stupidities. That I hope of course that they become less and less, and that I hope for it, and that I see in the future, still, possibilities, and that I patiently will want to try to see how much we can do and throw out such ignorance and such nonsense; that whatever little rules we may have to make in order to safeguard the welfare of those who honestly want to Work, so that you are not going to affect them - that is my particular problem and I will not forget it, and I will tell you at times when I think that you're off the road, that I think you are off the road; and maybe at such a time I will tell you, stay off the road, don't come back. Why? It's obvious.

We have an aim, at least we have an aim set up; if you can join in that aim, and it is general because it is your aim, it is for the development of yourself in this life, on this Earth, because you happen to be here. And the responsibility that you should take is now, not later, and you cannot take it anymore for any kind of a previous life you might have lived. The responsibility is, if that is the truth, that perhaps you would have to come back, that you should not recur too often, and that perhaps you have a means of setting up certain possibilities for your future reincarnations. Whatever it is that you understand of life as eternity, that is up to you entirely. But in--the particular attitude is pragmatic: not to bother too much about explanations of essentiality; not to talk too much about the different things that are difficult because that's the condition of Earth; not to consider the Earth as responsible

for what you are, even if that is the truth, that as far as the Earth is concerned - going through its own birth pangs as it were for a little while - that one is affected by it and that each person being born on the Earth naturally has a geocentric astrological chart. But the whole purpose is to try to establish something that becomes independent, and if we con...(What is it, Bill?

Bill: We're running out of time on the tape.

MR. NYLAND: Yah, but it couldn't be yet.

Bill: I think it's a thirty.

MR. NYLAND: Then it's the wrong tape. Are they all thirties?

Bill: Yah.

MR. NYLAND: Oh, Bill. I'm sorry.

Bill: Shall I turn?

MR. NYLAND: Yah, turn it over.)

The whole idea is the understanding of the conditions of the Earth of which we are a part, and we are subject to this kind of crystallization; and the wish for the acceptance of the crystallization as it is for oneself, is Work. Work is not even the creation of the little 'I'. That is the means to come to conclusions about oneself, what one is; and the acceptance of that condition - mechanical if you like to call it - but quite definitely having lived for a little while in unconsciousness, that one has acquired certain characteristics which belong to unconscious states. And it is necessary in the realization of that, and if possible to accept it, that I want my Work to start with myself; that I want to continue with wanting to find out more and more about myself. And that for that reason, I will be dependent on something else which is, as it were, free

from my own crystallization, which then, created in the image of the Lord and filled with His life which is freedom, will give me information which I can use. But then when I Work and I get information that I can use, and I don't use it, not only that you're a fool but you sin. That's why I said a little while ago, sometimes you talk about Work, you are absolutely not entitled to talk about it. Such nonsense sometimes - not being able to Work or what, only because you don't understand it. You don't see yet how you are affected by ordinary life, and that you are constantly reacting to ordinary life, and of course as a result you remain a part of ordinary life in an unconscious state.

That is what I meant this morning: to break the habit of unconsciousness, to introduce certain elements that you could come to yourself and realize what is involved, and maybe at such a time touch your inner life and tell it, I'm sorry I have neglected you. I should have taken the responsibility much more, but I was carried away by that what I would like to do or have to do, or what I think I ought to do in ordinary life, unconsciously, and not taking off the time to even attend to that what should grow and is then, in neglecting it, crying for help.

I hope you understand what I mean. I hope you understand what we are talking about. I hope for yourself that you see your life, that you have a clear vision of what is there now, and be grateful of what you have and sometimes wish for something else. You wish it for results in your Work; it is always reflected in your daily life - that is where your results are. Don't look for the attempts on the part of little 'I' to give you knowledge for no purpose whatsoever, or to believe in miracles. The information you get

from an objective viewpoint, if you do, or an information you get from the attempts you make all the time should make you realize what it is in you that prevents the continuation and then to see what you are in daily life and straighten it out first. Live your daily life.

I had an idea of suggesting for one week forget everything about Work. Everything. Just behave in your ordinary life as you always would like to behave in an - so-called - ideal state, and don't bother about consciousness and conscience. But Work like hell in order to deserve Heaven afterwards. That is really what I mean. You forget and you think you can ride two horses at the same time; you cannot, as yet. You can ride one horse - that is your daily living - and every once in a while you can get off your horse, and then you can remember what you are doing. When you want to Work on yourself, if you honestly have the wish, there is a no question that you can Work. Don't continue to make such statements that you do not know what; you do know what, and you can do it. But select the times that you can, when the conditions are not against you, when you're not involved. I talk about it many, many times and it is still mixed up, and you still look for results which are impossible to obtain.

The result is in your daily life. You bring to it what you have profited by as far as Work is concerned, or whatever you have read, whatever you have heard. That is where the application is of yourself. Maybe you can be a little bit more conscious, if you want to, maybe a little bit more of consideration before you do what every once in a while has become too much of a habit. Maybe you can remember that at times you ought to appear like

a man. Maybe you should know that vanity has no particular place. Maybe that this Barn is not adapted to long hair. I do not wish long hair because your interest in long hair means that it is not interest in your inner life. Your interest in drinking is not interest in your inner life essentially. You have to learn to say no. It is not business as usual. It's quite different when you come here and you pretend that you want to Work, à la Gurdjieff. That's what I try to remind you. I hope you can remember it. If you make that honest wish, almost like a vow for yourself, that you want to understand Work in simplicity, and that you then make such attempts in that application in your daily life, when conditions will allow you, that maybe at such time even, you pray to God to help you, so that you will understand the devil within yourself.

Tonight we will talk more about what to do. There are a few other things that are necessary for you to understand when we have a few rules here, and that I would like you to adhere to such rules and not make it too difficult for those who have to, let's call it, check up on you a little. Activities are here for a purpose and you have to learn how and what to do with that activity and to discharge the responsibilities you have and you have taken on yourself at the time when you wished to do it. That afterwards, when you don't fulfill the responsibility, that you hate yourself, that you pray to God to forgive you.

Let's drink to Gurdjieff. Maybe if you say Gurdjieff quietly, sub-vocally, for yourself to remember, maybe then the whole panorama of Work might unroll right in front of you, and you see then what are perspectives for the possible future.

To all of us.

END TAPE

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